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The title of the book is difficult to translate because the two words *wurde* and *ward* mean exactly the same thing, "became," and so are more than tautological, they are identical. It is characteristic of the odd idiosyncracy of the man. The publishers have added Bahnsen's picture as a frontispiece, which helps to explain his unique personality.

**THE MESSIANIC HOPE IN THE NEW TESTAMENT.** By *Shailer Mathews*. Chicago: University Press. Price, \$2.50.

There is no doubt that Prof. Shailer Mathews of the University of Chicago is one of the ablest representatives of the school of higher Biblical criticism in this country. His recent work on *The Messianic Hope in the New Testament* is a valuable addition to theological literature along exegetical lines. The appearance of such thoughtful works as this written on a scientific historical basis by men of undoubted orthodoxy is the most hopeful indication of the time when the entire Christian Church will be purified of the primitive superstitious elements common to all nations in the childhood of their development, and will retain only such noble and inspiring truths as are in perfect accord with the broadening revelations of science; when it will recognize the kinship in thought of intelligent minds everywhere and of every affiliation. Special encouragement lies in the fact that this purification is coming from within the Church itself and that such scientific methods as this book represents not only are made use of by leaders of theological thought but are commended for practice to the many young students who in their turn are to influence the thought of a later generation.

The introductory chapter not only carries out its ostensible purpose of explaining the historical exegetical process which the author advocates for theological reconstruction, but also makes clear how far progressive Christian thinkers of to-day have advanced beyond a literal acceptance of the Scriptures. This deviation from the traditional interpretation is more general than we often realize. In speaking of the importance of separating the setting in which a thought is cast from its teaching, because people to-day do not think nor express themselves as they did in bygone centuries, Professor Mathews says: "How generally recognized this view has become in practical teaching may be seen in the abandonment of some of the most explicit directions of the New Testament on the ground that they were intended primarily and exclusively for Christians in some city like Corinth. Thus, for instance, few teachers would to-day assert that women should not speak in meetings, or that there was any divine regulation concerning the length of a Christian's hair. At the same time, these same teachers would assert that the general principles of orderly conduct and modest deportment which found expression in the apostle's directions to Græco-Roman Christians are as applicable to the Christians of to-day as to those of nineteen hundred years ago."

While thus repudiating the necessity of a word for word acceptance of the Bible, he believes the truth contained in it to be the object of revelation for he speaks of "criteria which shall enable one to distinguish the concepts and processes which conditioned the Biblical writers from the religious experience and truth which admittedly constitute the real substance of what we call revelation." These criteria are found in the popular concepts of Biblical times which, however, were not considered purely formal by those

who used them, but were doubtless intended to embody the truth as well as to typify it.

Professor Mathews treats in detail of the historical method which must be used to gain correct values in Biblical interpretation. The distinction must be kept in mind between the content of a teaching and the form in which it is cast, for men to-day cannot feel more than an "antiquarian interest" in anything but the content, and theologians of all men cannot afford to be anachronistic. The writer agrees with Professor Mathews that if his process be carried out to its consistent end there is nothing to be more desired in the direction of a scientific valuation of the foundations of the Christian faith, for "especially if the concept in question be one that obviously is derived from a cosmogony or a theology that does not square with historical and scientific facts and processes, it will not be difficult to give it its true value and significance for the constructive and systematizing processes." It is not quite clear, however, that Profesor Mathews applies this criterion carefully to all of the leading concepts involved in the tenets of Christianity; for instance, the immaculate conception, resurrection, and special revelation as a source of knowledge for matters pertaining to the religious life.

In regard to the concept of messianism the historical process would consist in discovering what the concept actually was by studying its history in Judaism and then whether or to what extent it exists in the New Testament, in Jesus' own interpretation of his career, in its interpretation in the minds of the apostles and by the early Church. Messianism is the most obviously local and ethnic concept that influences the Gospel records, as it is the most frequent and consequently inevitable. Its importance for Christian theologians lies in the fact that it was "the medium through which his followers looked at Jesus, the form in which they expressed their appreciation of him, and the warp of all their speculation as to his and their own future."

The introduction closes with an outline of the course the author is about to pursue in discovering the part this concept played in the doctrines of the early Church, and in how far it is formal and how far essential Christianity:

"We shall first of all attempt to discover and formulate the elements of eschatological messianism as it is found in the literature of Judaism; in the second place, we shall examine the New Testament to see how much or how little of this element is to be found on its pages; and, in the third place, we shall attempt to determine the influence of such an element in Christian thought, and as far as possible to discover what would be the result upon historical Christianity if it were removed or, more properly speaking, allowed for."

The result of his investigation concerning the early Church is that "formally, the Church was a group of messianists awaiting a kingdom that never came and indifferent to all customs of society except those that were evil; essentially the Church was a group of men and women endeavoring to let the new religious and ethical life that had come to them from God through accepting Jesus as Christ express itself in social relations."

In general he concludes that there is an essential identity between the messianic hope of the two Testaments, the New modifying the Old when compelled to by actual facts in the life of Jesus. To allow for this concept of messianism, Professor Mathews believes, does not destroy the essentials of

Gospel teaching, but makes them the more intelligible and convincing. These essentials he enumerates as the personality, the teaching and the resurrection of Jesus; a rational faith in God as Father; a certainty of divine forgiveness; an experience of the eternal life; an assurance of a complete life beyond and because of death. He says, referring to the ideal Christian, "To make these facts dynamic in reason and will, he may use whatever world-view he may regard as the modern equivalent of messianism, or whatever terms he may regard as supreme definition of that divine Personality whom the first Jewish believers called the Messiah."

L. G. R.

LA MORALE DANS LE DRAME, L'ÉPOPÉE ET LE ROMAN. Par *Lucien Arréat*. Paris: Alcan, 1906.

A third edition of M. Arréat's *Ethics in the Drama, the Epic and the Novel* has appeared at Alcan's. As it has been mentioned formerly in *The Monist* it will be sufficient now to recall its predominating thought which is the consideration of the dramatic actions imagined by poets as fictitious experiences which reproduce and interpret those of real life; and the use of the study of poetic creations as a means of criticising the moral systems which philosophers have built up as well as for the history of morality itself throughout the centuries and in social life.

Dramatic actions invented by poets are fictitious experiences, repeating and interpreting those of real life.

Systems of ethics are likewise interpretations. But the ideas which are matters for speculation to philosophical schools are lived out in novels and on the stage. The drama participates at the same time in both worldly and philosophical life. Therefore its creations seem specially adapted for illuminating the criticisms of systems established by philosophers, as well as to illustrate the formation and development of morality itself. Upon this idea is laid the foundation of M. Arréat's work.

In his preface he says: "If we were to investigate more closely the relation existing between the ethics of philosophers and of every-day life, between theoretical and practical ethics, we might say that the hero of a philosophy is an abstraction only to be found in books, and that the living individual of flesh and bone never personifies any doctrine, or if he does it is only incidentally. Neither the pure stoic, nor the pure Christian, nor the pure Kantian, nor the cold utilitarian actually exists. They are types which are either invented or proposed by our theories, but never figures taken from round about us. No ideal discipline takes hold of the whole man."

"Neither is the character in the drama this abstract hero, but he comes very near it, while the real living individual remains his model. The poet, however unconscious or indifferent he may be, carves his figures in a desired relief and chooses the circumstances which will allow him to design them with a precise outline. He borrows from history or legend such adventures as have moved the world or thrilled the imagination of men, or else he invents an action which he throws on the canvas of ordinary life. In any case he disposes facts with the purpose of throwing into relief a character which interests him, or a solution which satisfies his judgment. Belonging to his own time, the poet is imbued with the opinions that govern the age, and consequently gives a certain meaning to the theories he puts into prac-